

NEW YORK HERALD

BROADWAY AND ANN STREET. JAMES GORDON BENNETT, PROPRIETOR.

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AMUSEMENTS TO-MORROW EVENING.

- WOOD'S MUSEUM, Broadway, corner 20th st.—Performances after 8 o'clock and evening—TICKET OF LEAVE MAN. BOWERY THEATRE, Bowery, THROUGH BY DAY-LIGHT—THE DEAD SHOT. TONY PASTORS OPERA HOUSE, No. 201 Bowery.—THE MOUNTAIN KING—DUTCHMAN'S GHOST.

TRIPLE SHEET.

New York, Sunday, July 30, 1871.

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DR. DOLLINGER has been elected Rector of the University of Munich. Fifty-four professors out of sixty voted for him. Dr. Dollinger has hitherto occupied the professorship of canon law, and the honor now conferred upon him is of the greatest significance and shows that he has risen in popularity.

PARIS FASHIONS.—We publish this morning a letter from the HERALD'S Paris fashion correspondent. It is the first since the downfall of the empire. Regardless of the forms of government under which France will be ruled, the fickle Goddess of Fashion resumes her residence in the gay capital. We know what she has done under the empire. Let us see what she can do under the republic.

THE ORLEANS PRINCES.—THE DUC D'AUMALE AND THE COMTE DE PARIS.—How contradictory are things in France! One day we learn that the Comte de Chambord has abandoned France in disgust, that the legitimists are broken up as a party, and that the fusion from which so much was expected has proved a complete failure. Next day the Comte de Paris writes a letter which finds its way into the newspapers declaring it to be his firm conviction that the Comte de Chambord is to be the next King of France. Then, again, we had been led to believe that the Orleans Princes had voluntarily surrendered their seats in the Assembly. Now we learn that D'Aumale contests the representation of Clermont in the Assembly. M. Thiers avows it to be his purpose to play the rôle of George Washington, and the Duke de Broglie, with, it is said, the consent of the French government, dines the Comte de Paris. Whatever be the final issue it is not to be denied that President Thiers acts magnanimously toward the Princes of the House of Orleans.

BEN BUTLER is making a brave fight for the Massachusetts gubernatorial chair. The General professes to have no concealments—no opinions upon political subjects which he does not openly avow, and invites criticism of all his public acts. In an interview yesterday with a HERALD correspondent the General takes occasion to place himself right upon the republican record in regard to his conduct in the earlier days of the rebellion, and shows how the democracy of New England were won over to the republican side. He also makes out a pretty fair claim to the support of the labor reform party of Massachusetts, as well as to the allegiance of the woman suffragists, whose champion he fain would be. Upon one point, however, the General is somewhat obscure; in fact, his ways rival in darkness those of the pagan Orientals. When asked what course he would pursue if defeated in his efforts to secure the nomination in the Republican Convention, the wily warrior parried the inquiry with the remark that he was not prepared to discuss such an emergency. Doubtless Ben means mischief if he is defeated by any dishonest manœuvre; and in such a contingency upon the Old Bay State may feel disposed to take a departure from the republican lines.

Mission Work at Home and Abroad.

The Saviour's commission to His disciples to go into all the world and preach the Gospel to every creature has always inspired some men more thoroughly than others, and they have gone forth like their apostolic predecessors to carry the message of salvation to dying men in the remotest quarters of the globe. Long before missionary associations and boards were thought of modern Christianity had raised up scores of individual missionaries and sent them forth attired in all the panoply of the Gospel of Christ and equipped for the fight. For a long time a prejudice existed in the mind of the general Church against foreign missions. The heathen were deemed to be so deeply sunk in idolatry and superstition that it was considered folly and madness to attempt to turn them from their idols to the living and true God. But the success of the independent missionaries, partial though it was, and beset with great and numerous difficulties, nevertheless inspired the Church with the idea of doing something for the debased millions of heathendom. Hence missionary boards and societies were organized, and through these for more than half a century the work of missionary evangelization at home and abroad has been carried on most effectually. There is hardly a Christian denomination in the world to-day that has not its missions in Asia, Africa, Europe and South America and among the islands of the sea; and though sceptics may doubt and infidels may mock at their poor success, there is a real gain and advancement made every year by conversions from heathenism to Christianity. Who has not heard of the magnificent success of the American Baptist missions in Burmah and of the English and American Methodists in India and China and Western Africa; of the Presbyterians in Africa, Asia Minor and parts of Europe, and of the Episcopalians in Southern Africa?

In 1813 the Rev. Dr. Judson, a most godly, Christian man, established the Baptist missions in Burmah, at Rangoon, and in 1853 himself and Dr. Mason began their labors among the Karen mountaineers of that empire. Persecutions fierce and long awaited them, but in spite of all they held fast to their work and to their faith, and to-day two hemispheres bless their names and memory. They lighted a fire in that dark land which will never die out. There does not exist in Europe or America a more simple and godly people than the Karens of Burmah, along whose roads, the missionaries declare, a man may travel in any given direction for six hundred miles and lodge every night in a Christian home. Most of the three hundred and eighty-two churches founded among them are self-supporting, and some of them have become strong enough to send out missions to others. And this is but the first fruits of the mission work of one denomination of American Christians among the heathen—a result in less than twenty years so magnificent as to be the wonder of Christendom.

When the American Methodists started their missions in India and China, some sixteen or twenty years ago, they had very little success. Rev. Dr. MacLay, superintendent of missions in Foochow, China, was in that district for nine years before he could point to the first convert. But when the first fruit came he proved to be just the man for the time and the place, although a "rough" of the Reddy the Blacksmith grade. He was enough to revive the fainting spirits of the American missionaries, and they labored with increased diligence and zeal, and God has blessed their labors so abundantly that they have now an annual conference of eighty-four missionaries, native and American, and a membership of more than fifteen hundred, besides large numbers under instruction and on probation, together with Sunday and day schools, orphanages and other Christian adjuncts. And this conference, at its session toward the close of 1870, began a mission career for itself by sending a native minister of their number to labor among his countrymen in San Francisco. In India, with a force of thirty-four missionaries, the numerical success is even greater. The membership numbers above 2,000, besides 1,500 scholars taught in thirty-five Sunday schools and 4,443 in one hundred and thirteen day schools. During a recent visit of Rev. William L. Taylor (formerly of the California Conference, but now an Evangelist) to the different charges of this mission a very remarkable revival was started, by which, in the early part of January, eighty-three professed faith in Christ in Lucknow, twenty in Cawpore; in Shahjehanpore, Bareilly and Budaon forty, and in Moradabad twenty-two. In Liberia, Africa, the Methodists have eleven effective men, four supplies, and four preachers on native stations; eleven common schools, five teachers of native schools, and thirty native youths educating for the ministry. They have an annual conference there also and a colored missionary bishop to superintend the affairs of the mission.

The first missionary society was organized in England in 1701; there are now twenty-five such in that realm. The Protestants of France have one, the Germans and Swiss eleven, the Dutch two, the Norwegians and Swedes three, the United States seventeen, British America two and the West Indies two. Besides these there are a host of local societies engaged more or less in mission work at home. Nearly all of these societies, foreign and domestic, have sprung into being during the present century. And what is the result of all this organized labor and prayer? It is that 560 European and American missionaries, 219 natives and 2,150 catechists have established themselves and the truths of the Gospel so firmly in India that ninety-five thousand natives have so far embraced Christianity as to accept baptism; twenty-five thousand have professed faith in Jesus Christ and about fifty thousand children are gathered into Sunday schools and taught the way of life; while about a quarter of a million of the thirty million children in that dark land are taught in the day schools, and we can hardly estimate the numbers who have been wholly or in part turned from idolatry, but have not made any special movement toward embracing Christianity. In China the result is two hundred European and American missionaries, four thousand native teachers, and eighty-five thousand converts from paganism. In Africa the result is two hundred and

twenty-five churches, thirty thousand converts, two hundred and fifty schools, in which forty thousand children are taught, and ten millions of depraved Africans to whom the blessings of the Christian religion in one form or other have come. There are altogether more than fifteen thousand missionaries at work to-day in heathen lands. And every year the mission work is growing more hopeful. The children are taught the English language in the mission schools, and in China and Japan the State has made provision for having it taught in the public schools as well. It is said that in every village between the Gambia river and the Gambon in Africa, a distance of two thousand miles, the English language is spoken. By and by the children and youth thus educated and grown up to manhood and womanhood will perpetuate and extend this language and the Christianity with which it is so thoroughly identified. And mark how literally the prophecy is being fulfilled—"With men of other tongues and other lips will I speak unto this people, saith the Lord"—in every quarter of the globe. The English language is peculiarly the language of Christian civilization in this nineteenth century, and heathen nations are recognizing it by having it taught to their children at home and by sending their sons to England and America for a better and more complete education. Truly the Church, looking at these results, may well exclaim, "What hath God wrought!"

But no better mission field could be found than our own broad land. Here Jew and Gentile, Christian and pagan take refuge and find a home, and hence here the several denominations have extensive missions among the foreign populations. Since the war closed the South has become also a great mission field for Northern Christians. Though slavery has been crucified, dead and buried so deep that no resurrection trump can ever again wake its slumbers, the spirit of sectional and religious animosity which it engendered still lives as intense, though not as active, as ever. There is no more affiliation between local branches of the same denomination than there is between distinct sects. Hence the Methodists, Baptists, Presbyterians and other Christian churches of the North enter the Southern States somewhat as they would enter India or China. They open their own missions, gather and organize their converts into churches, and when the numbers are sufficiently large, conferences, presbyteries or associations are formed. And in this way the North is gaining the allegiance of the South. We have the money to build the churches, found the schools and colleges, and to pay the ministers and teachers; and the Southern people, white and black, need the religion and the education which we furnish and which they are yet too poor to pay for. But by and by, as their wealth increases, the local churches will become self-supporting, but they will have in the meantime become so conciliated by intercourse with their Northern brethren that they will not seek to sever the ties which bind them together. And thus gradually the union of denominational branches will take place in this land, and may we not hope the union of sects also?

The Famine and Pestilence in Persia—An Opening for Russia.

The desolation of Persia by famine and pestilence leaves that country completely at the mercy of its overshadowing and powerful northern neighbor, Russia. In 1813, from a disastrous war with the Czar, the Shah was shorn of extensive territories on the Caspian Sea, and again in 1828 he was despoiled of another large slice of his northern domains. Still Persia is an extensive kingdom, having an area of over five hundred thousand square miles, over which are distributed its ten or twelve millions of people. Much of the country is what is called in Holy Writ a "howling wilderness" or desert; but much in and near the bordering mountains west and north is very fertile, as also are the numerous oases in the desert portion itself.

All those regions of Western Asia, however, from Persia to the Mediterranean, embracing the cradle and the nurseries of the human race and the most powerful empires and the highest developments of civilization, including the Jews, the Assyrians, the Medes and Persians of biblical history, being countries flanked and traversed by burning deserts and subject to severe periodical droughts, abound in records of famines and plagues. Their population, especially the peoples of Persia and the Euphrates basin, for the means of subsistence from their earliest traditions have been largely dependent upon irrigation; and wars and bad governments, resulting in the ruin or neglect of the irrigating canals, have been fruitful in these penalties of plagues and famines. Bad government lies at the bottom of this present double calamity of famine and pestilence now desolating Persia, as our special London correspondent has graphically explained it.

Here, then, is an inviting opening for Russia to extend her dominion to the western border of British India—first, in the way of charity, and next in the way of annexation. From the Volga and the Caspian Sea Russia, if so disposed, can speedily ship down to a short distance from the Persian frontier any amount of supplies, and the horses and their forage necessary to carry these supplies into the interior. It is probable, too, that the Czar will order all this to be done, not forgetting a military escort equal to all emergencies. With all that he can do, however, to arrest the havoc of the famine and the pestilence in Persia, it is hardly possible that he can save a tithe of its suffering people; for Persia—without navigable rivers, without railways, without common roads passable for wagons over her mountains and deserts—is almost as difficult to reach in its interior places as the isolated table lands of Abyssinia. We may truly say, therefore, that Persia lies completely at the mercy of Russia; and we may venture the opinion that Russia will improve the opportunity to the utmost of annexation. And why not? What Power is there that will dare to interfere? The Asiatic possessions of the Sultan border upon Persia on the west; but what can the Sultan do to save Persia if the Czar is resolved to go in and possess the land? The Sultan can only submit. But Persia in the east borders upon British India, and may not England have something to say against this Russian annexation of Persia? England may protest; but that is all that she is likely to do, in this mat-

ter, and no other European Power has anything to fear from the appropriation of Persia by the Czar.

We think that the annexation of Persia to the Russian Empire would be a great thing for Persia and for Asiatic Turkey, because it would introduce railroads into those countries, and because the introduction of railroads will revive all those regions into a degree of prosperity and wealth surpassing that of their highest development in ancient times. In this view we rather hope than fear that Russia will not only step forward to save the suffering people of Persia from death as far as possible, but will occupy and annex and stay there to develop the country in the interests of modern civilization.

The News from France—Republic or Monarchy, Which?

The reorganization of the French army will certainly not be retarded from any want of schemes. According to our special despatch from Paris a plan has been submitted by M. Gambetta for the remodelling of the army and the civil service. The former is said to be the work of Generals Faidherbe and Chanzy, in conjunction with the Duke d'Aumale and the Prince de Joinville. Gambetta and the Orleans Princes rowing in the same boat—here is news, indeed! The ex-Dictator of France is getting to be quite conservative. He, to whom Thiers, in one of his famous speeches, but lately alluded as a "fou furieux," who refused to recognize the National Assembly and was accused of sympathies with the Commune, is now consorting with the representatives of monarchy. General Faidherbe has been quite prolific on the subject of army reorganization. But he, too, is a republican, while his colleague, General Chanzy, has a leaning towards the Orleansists.

The Duke d'Aumale, whose name is associated with the scheme, is also a military man, having distinguished himself in the wars of Africa, and the Prince de Joinville has done good service in the French Navy, where he still enjoys great popularity.

Fusions are the order of the day. Is this going to be an Orleansist-republican fusion? May be the Orleansists have turned republicans, or (which is more likely) Gambetta, Faidherbe and company have turned Orleansists. But what shall we think of the news, as announced by our special cable despatch, that he Duke de Broglie, the French Ambassador in London, has given a gala dinner and tendered royal honors to the Count de Paris? And those royal honors, adds our despatch, were apparently offered by order of the Thiers government. Better and better, or rather worse and worse. The Duke de Broglie is an old servant of the Orleansists. Couple with this news the announcement that M. Favre has left the Ministry, and we have some strange complications. M. Favre, who is a republican, did not like to favor the temporal power of the Pope or play into the hands of the monarchists, so he preferred to resign. M. Thiers, we are told, aspires to become the Washington of France. The chief of the executive is too old to forget and to begin being anything else but M. Thiers. Looking over our foreign files we happen to alight upon a speech delivered by Thiers in the National Assembly on June 8. He said:—"If a monarchy is to be re-established in this country I desire that it should at least be said that the republic has been given a fair trial. The trial of the republic—I ask pardon of my listeners—has never succeeded in republican hands."

M. Thiers, in spite of his Orleansist predilections—for this is an undeniable fact—must confess that the republic has not yet been given a fair trial. Indeed, the republic in France is in a good way to become a great and glorious fact. And if M. Thiers attempts to set up the Comte de Paris as King Louis Philippe II. he will be sternly told by the republicans that a republic can never succeed in monarchial hands.

NORTH CAROLINA negroes are by no means its most gentle, placable and law-abiding citizens, and when a few barrels of North State rifle whiskey is distributed among a thousand or two of the newly-franchised they become almost fiends incarnate. Goldsboro yesterday boasted a riot which for vindictiveness and fury fairly eclipsed the disgraceful scenes in this city on the 12th inst. About five thousand negroes attended a republican mass meeting in Goldsboro. As usual on such occasions whiskey flowed freely and soon a free fight ensued; the negro police interfered and arrested one of the most turbulent Africans, but the prisoner was immediately rescued by his friends. The police was reinforced and the culprit recaptured and taken to a hotel, followed by the mob, who vainly attempted to storm the building. Firearms were brought into requisition by both sides, and the disturbance was quelled only after two men had been killed and six badly wounded.

THE ROYAL FAMILY AND IRELAND.—Ireland is again the object of attention on the part of the royal family of England. Prince Arthur is about to become an Irish landlord and resident. It is not at all unlikely that he may at an early day be appointed Lord Lieutenant. This morning we publish a cable despatch to the effect that preparations are complete for the reception of the Prince of Wales, the Princess of Wales, Prince Arthur and other members of the royal family. The preparations are said to be on a scale of unparalleled magnificence. On Friday next there is to be a grand review in Phoenix Park. The Mayor of Dublin gives a grand ball, for which he has issued some two thousand invitations. It seems to be the determination of the government to coax the Irish people into loyalty.

THIERS—"THE WASHINGTON OF FRANCE."—One of the Paris papers, the *Salut*, which is the steady supporter of M. Thiers, declares to the world that "it is the ambition of the President to be regarded hereafter as the George Washington of France." We know of no one who has the true welfare of France at heart who will regret this announcement. France's future welfare lies in the republic, and if President Thiers has the will to play the rôle of Washington he certainly does seem to have the opportunity. M. Thiers has already won for himself a respectable niche in the temple of fame; but in aiming at the high rôle of Washington he is aiming at something much higher than he has yet been able to accomplish. We hope he will honestly make the effort, and we wish him success.

Review of the Religious Press.

Two points appear to have specially exercised our religious contemporaries this week—namely, the probable religious effect of the riot of the 12th instant and the alleged iniquities of Tammany Hall.

The *Independent* asks, "Shall we have a Protestant League?" and proceeds to argue the question negatively. In conclusion it says, after quoting an article from the *Western Catholic*, in which it is declared to be "the first duty of every citizen of the United States, be he Catholic or Protestant, to obey the law and preserve the peace":—

Upon such men as these a Protestant League would command us to make war. We respectfully decline to exist in any such campaign. It is neither wise nor Christian to organize a crusade against Catholicism. Against ignorance, brutality, lawlessness, by whatever name they are called, under whatever banner they march, we are ready to do battle; and in this good fight we count not vainly on the help of many good men within the Catholic Church.

In another article the *Independent* gives this closing word for the "Irish Catholics of New York city and everywhere else":—

That they will be very wise men if they will peacefully enjoy their own rights, mind their own business, and severely rebuke the Orange alone. Civil society, while no party to the feuds that exist between different classes of Irishmen, whether Protestant or Catholic, will make no attempt to issue the moment either class attempts to invade the rights of the other.

The *Evangelist*, which has latterly been the champion of some of the departments of the city government, refers to "charges against the Mayor," and propounds "questions that must be answered." The charges have been fully ventilated in a city contemporary and the answers called for are in the same connection. The *Evangelist* continues:—

The Mayor of this city, who is entrusted with its honor, owes it to those who have placed him where he is to vindicate himself from those scandalous charges. The good name of the city is involved in showing that its highest officer is not tainted with fraud. We certainly hope his answer will be a complete vindication. But if he makes no answer the public will understand that it is because he cannot. His silence will be his condemnation. Wherefore we demand that he make an honest man, a full exposure of this thing, no matter who is hurt by it.

The *Observer* thinks the real principles of Romanism are avowed in its efforts to keep Church and State together; in insisting, on being the soul while the State is only the body; in declaring that Protestantism is only the "synagogue of Satan," disqualified to inform or direct the secular order. Says the *Observer*:—

This is no fancy sketch. If it has any features of caricature the *Catholic World* is responsible for them. We have not consciously exaggerated a line of an idea. Such claims of superiority over "the secular order" as have been made in behalf of "the Catholic hierarchy" are simply revolutionary. They cannot be entertained without the total surrender of the independence and autonomy of the State.

The *Observer* is silent on the alleged Tammany corruptions, which is somewhat singular when one reflects upon the fact that it has such an observing eye.

The *Methodist* takes up the "startling charges" against the city government, and adds:—

The frightful corruptions of the city have been obvious enough for a long time before these startling allegations of the *Times*. One fact is, however, more regretful than any such particular charge—it is the humiliating fact that American citizens can allow such a state of things to go on. Is there no power in the public opinion with which the city authorities are in contact, to rescue the city out of this bottomless abyss of perdition?

Here is another extract from the *Methodist*:—

There must be a more satisfactory explanation from the city authorities, or the public indignation will deepen all some decisive investigation shall be made. The city authorities must get themselves into a bad plight by their policy in the late mob; but that was a "blunder" in the present disclosure charge them with attempted corruption. The public cannot possibly tolerate evasion now.

The *Liberal Christian* (Rev. Dr. H. W. Bellows) is silent upon the ruling topics of the day, and, in fact, upon everything else of general interest at this time.

The *Christian Union* (H. W. Beecher) refers to the City Hall troubles as a "disease," and asks:—

Why has so little practical effect thus far come of the efforts of reformers against these abuses? That is a grave question, and one part of the answer to it lies close at hand. The city authorities got themselves into a bad plight by their policy in the late mob; but that was a "blunder" in the present disclosure charge them with attempted corruption. The public cannot possibly tolerate evasion now.

The *Golden Age* gives rather an amusing account of what it calls the "earthquake in the Comptroller's office." It advises the *Times* not to allow this golden opportunity to pass for striking in a court of justice an overwhelming blow against the "ring." Adds the *Age*:—

But then it just occurs to us to ask where, in Heaven's name is there an honest court in New York before which the case of the city authorities could be brought? The city authorities got themselves into a bad plight by their policy in the late mob; but that was a "blunder" in the present disclosure charge them with attempted corruption. The public cannot possibly tolerate evasion now.

The *Irish Times* refers to the "events of the past few weeks," "especially to the orders and counter orders preceding the 12th of July and the agitation of the public mind subsequent to the events which characterized that day—to the blows aimed by a fanatical mob at the liberties of American citizens, and to the attempt to subject the metropolis of the country to the dictates of a partisan and sectarian rabble." It concludes an anti-Catholic article with the following apostrophes:—

An Israelite knows what it is to be subject to the Moloch of religious intolerance. Beware of the danger ahead. We are now in a position of great peril in time become a devastating tornado.

The *Freeman's Journal* still harps on the Orange procession. It is not quite so smooth and dulcet in its tones as the harp of Erin sometimes is—in fact, it might be regarded as playing upon the "harp that once in tearer's halls," &c. The *Herald* still keeps up its noble list of contributions to the Holy Father at Rome.

The *Tablet* has a word or two to say about the "Bigots of New York," in which the woodcuts in an illustrated weekly are referred to in no very complimentary terms.

Orangeism on Its Native Soil—What May Be Expected from Its Transplantation.

As long as the public mind is excited it can be reasoned with only in a crude way. It will not listen to the cool logic of facts. Riots are always more or less unfavorable to reflection, and that Orange riots form no exception to the rule will be soon acknowledged, even where their peculiar characteristics are least understood.

But it is now time to admit that the late specimen we have had here was a trifling affair after all. We do not mean that the shedding of so much innocent blood was a trifle, for it was a grave and deplorable calamity. It is the Orange part of the work we regard as trifling. We are, however, quite willing to remember that the number of Orangemen who took part in the procession was comparatively small.

The bravest band of soldiers that ever fought is apt to be mild and orderly in presence of an enemy fifty times its number. Besides, it should be borne in mind that the Orange Society is yet but of tender age in America. If otherwise, it is a stunted plant; the American soil is not favorable to its growth. Be this as it may, we think we can satisfy all who are willing to be convinced by undeniable facts, that whether the comparative mildness of the Orange Society in the streets of New York on the 12th of July resulted from the innocence and gentleness of youth or from the characteristic sedateness and prudence of premature age, it were well for the peace of the country that it would be weaker rather than stronger this time twelvemonth.

Now, let not American Protestants who have not studied Orangeism be too hasty in arriving at conclusions. We do not prefer Ribbonism to Orangeism; nor do we prefer Catholics to Protestants, as such, any more than we prefer our neighbors to ourselves. The truth is that all the religion either party has is not worth mentioning, nor is the patriotism of either of a more genuine type.

It is only with the Orangemen we have to do, however, on the present occasion. Our readers are aware that none were more in favor of allowing them to march and protecting them from attack than we. At the same time we were quite aware that the greatest statesmen had again and again prevented them from marching where they had a much better right to do so than in New York. Not only have they been prevented in Ireland, but laws have been enacted by the British Parliament completely disbanding the Orange Society throughout the empire as dangerous to the public peace. And what are called the anti-Orange acts have ever been regarded by the friends of Ireland as evidence of an honest wish on the part of the British government to treat Protestants and Catholics alike. In other words, those acts are universally admitted by all impartial men who understand them to have been dictated by the same spirit of "fair play" which has granted Catholic emancipation and disendowed the Irish Church.

It is needless to inform those acquainted with the history of Orangeism that it would have been utterly impossible to have prevented annual battles and bloodshed on an extensive scale in most of the counties of Ulster, had not those restrictive laws been enacted to enable the local authorities to call out the troops on the 12th of July and other Orange anniversaries for the protection of life and property. However much whigs, Tories and radicals have differed on almost all other subjects, they have generally concurred, within the last twenty years, in the opinion that there could be no peace in Ulster if the Orangemen were allowed to march about in armed bodies displaying emblems so offensive to their Roman Catholic neighbors and playing such tunes as "Croppies Lie Down," "To Hell with the Pope," "The Pope in the Pillory and the Devil Throwing Priests at Him," &c.

It should be remembered that those who had once belonged to the Orange Society themselves for political purposes found it necessary to take an active part in the enactment of those anti-Orange laws. This is true, for example, of the late Sir Robert Peel. Even Lord Castlereagh once admitted in the House of Lords that it would disgrace any government to encourage, directly or indirectly, a system at once so absurd and dangerous as Orangeism. As to the Irishmen to whom Ireland can be said to owe anything, whether they be Protestant or Catholic, not one of them has ever been found in the ranks of Orangeism. On the contrary, all have opposed the system, denouncing it as a worse calamity than an annual visitation of the plague in its most malignant form. Grant, Burke, Sheridan, Swift, Smith O'Brien and Plunket were all Protestants, but all were as uncompromisingly opposed to Orangeism as O'Connell himself, who was a Catholic.

Of all the misfortunes of Ireland there is not one that makes the national Muse shed a more brawny tear than the same sentiment which caused the death of so many in our streets only a few days since. Thus, one of Moore's most pathetic lyrics is that in which he represents the Genius of Erin as weeping on the banks of the Boyne, having seen Discord drop his loaded quiver in the tide:—

But vain her wish, her weeping vain,  
As time too well had taught her;  
Each year the fiend returns again  
And drives into that water.

Nor has any one portrayed the arrogant, absurd claims of the Orangemen more faithfully than Moore, who, as everybody knows, was never a Bigot in religion or a partisan in politics. There is nothing more characteristic of Orangemen than to regard it as a grievous wrong to be prevented from inflicting all possible mischief on their neighbors. Some of their petitions to Parliament, on being interfered with by the authorities in order to prevent bloodshed, would seem burlesques of a very gross order were they not attested both too well. Moore has given us a parody of one of those curious documents; a stanza will show how well he has done the work:—

That forming one-seventh, within a few fractions,  
Of Ireland's seven millions of hot heads and hearts,  
We need it the basest of all base transactions  
To keep us from murdering the other six parts.

It must be admitted that there is but too much truth in this, although those of our American readers who have not given the subject much attention would naturally find it difficult to believe that any party would entertain so odious a sentiment. In England, as well as in this country, the public is much deceived as to the spirit and tendency of Orangeism from the fact that almost every lodge has